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Photo by Cy LaTour

PRESENT DAY IMPERATIVES IN EVANGELISM
by Editor Emeritus Lin D. Cartwright

ROUGH WATER AND STILL

by Carrie Esther Hammil

A Faith to Live by

RACHEL CARSON, in her beautiful and almost poetically written book, *Edge of the Sea*, makes the statement that "Dwellers of the surf are different from those that dwell in quiet waters, even when of the same species."

As I read this, I could not help but think how true it is of us humans as well as of the little mollusks and other organisms of the tidewater. Whether we experience the difficulties of life in greater or in lesser degree seems to have so much to do with the observable evidences we show from day to day.

Along the coast, you can tell whether the water will be rough and stormy or quiet and calm by the kinds of seaweeds, barnacles, and other living things which are found along the shoreline. In the life of a person may be seen the evidences of a rough or a quiet "sea of life." Attitudes, types of personalities, little mannerisms or nervous habits, sometimes even physical health tell the story.

Like the seashore, we need various kinds of waters to bring out the varieties and colors of life experiences. In little caves along the shore, one finds the anemones and hydras which are the flowers of the animal world—beautiful of color and form—but which would be torn apart by the wild surf upon rocky cliffs.

Other forms of life are better adapted to those exposed cliffs, and draw strength from them which enables them to cling tenaciously to shells and rocks and wooden pilings.

Is it not much the same with us? Suffering is something that through all the ages men have wondered and talked about, poets have written about, clergymen have preached about. Yet, do we not draw strength from our sufferings? Does not God use it to draw us closer to him and to give us of his bountiful strength? And then he gives to us the little caves where, protected from the surf, we may retire awhile and grow in beauty and color in order that we may share it with the world which has such need of it.

How much more fortunate are we than the creatures of the sea. They are given a stormy surf or a quiet bayshore, and they either survive or perish according to their nature. We are given both extremes and the degree between the ends of the infinite continuum, that we may develop strength in the rough waters and beauty in the still ones, come to our Creator for strength and support in the times of storm and draw close to Him in times of peace to gain more loveliness from His shelter.



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THE CHRISTIAN

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PRAYER

True prayer is not what you say, but what you yearn for; not what you consciously ask for, but what your secret self, prompted by God, desires for the greater good of your own soul. This is the prayer that will be answered.

You must, therefore, get below the surface level of what you think you want to the subterranean level of what you really want—what the secret self knows you must have to help you grow toward God. If you can say—and mean it—“Thy will be done,” and then are willing to wait for God’s will to make itself manifest, you are on the right track.

by Nina Walter

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**Is It True That We Are Losing
Ground Because of Inadequate
Emphasis on Evangelism Today?**

Present Day Imperatives in Evangelism

Lin D. Cartwright

THERE is nothing in the program of the church which has so unanimous a vote as evangelism. We are all for it. But it is so easy to forget its importance.

A boy was told by his mother when she left the house, not to forget to practice his music lesson. But when she returned he had not practiced. "Did you forget it?" she asked. "No, I didn't forget it; I forgot the importance of it," he replied.

No one is supporting missions today who has not first committed his life to Christ. Few ever support Christian education who are not first members of the Church. Unless our youth confess Christ there will be no need for seminaries; there will be no volunteers for the mission field. Unless we assume the work of evangelism there would be no delegates to our International Convention Assembly. There would be no churches. It's strange that the importance of evangelism can be so easily forgotten.

The first imperative of evangelism is *the recognition of the absolute necessity of evangelism in the life of our brotherhood*. Of course this goes for the life of every local congregation among us.

Never have we been so aware of the peril to our world of the

An adaptation of an address before the 1960 annual meeting of the National Evangelistic Association. Dr. Cartwright is editor emeritus of THE CHRISTIAN.

great masses of the unevangelized as now. I have often wondered what a different kind of world we would now be living in if someone in Munich, instead of spending his time in a beer garden, had gone to the home of the Hitlers and won this child to Christ and the Church. Don't tell me it couldn't have been done. Such miracles have happened over and over again in evangelism. What if the Church of Russia had been able to capture the mind and soul of Stalin for Christ and the Church? If only Christ had ruled in the home of the growing Karl Marx!

It is the very genius of evangelism to center its attention upon individuals, one by one. The shepherd left the ninety and nine to go out after the one that was lost; one lost son broke the heart of the father. What a strategy of faith this is!

In 1784 *Jefferson* was the chairman of a sub-committee of the Constitutional Convention meeting in Philadelphia. He proposed a plan by which slavery would have been abolished in our country forever. *But it was lost by one vote!* Jefferson afterwards wrote:

The voice of a single individual would have prevented the abominable crime from spreading itself over the new country. Thus, we see the fate of millions hanging on the tongue of one man, and Heaven was silent in that awful moment!

Lincoln once observed that the

nation could not continue to exist half free and half slave, and he was right. Are we not seeing with equal clarity that our world cannot exist much longer half Christian and half pagan? Evangelism at home and abroad has become the supreme imperative of our age.

Something will have to give in a world like this when men are fumbling with the triggers ready to bring upon us mutual destruction. Does anyone know of any sane way out for our world today than to accept the lordship of Jesus Christ as the Common Denominator for the survival of humanity?

II

Second we are in the midst of a battle of the "evangelists," in a furious struggle for the minds and wills of men. Through the radio, the TV, the movies, children, youth and adults are being bombarded from every side.

Who is furnishing them with the basic ideals of life? The movies claim they have over 50,000,000 once a week throughout the year. Millions of these are children and young people. It is claimed that the TV takes one-fifth of our time in the average family. More is spent on comic books today than on our public libraries.

Once a man's house was his castle. He could stand at the

door of his home and admit or deny entrance to whomsoever he would. Today, down through the antenna on the roof there steals into his home pagan and un-Christian influences and teachings and we are all but helpless to keep them out.

These outside influences are competing "evangelizing" agencies in so far as they seek to capture the minds and souls of the people. Madison Avenue, through its gigantic programs of advertising is seeking to determine the attitudes of our whole people toward the use of liquor. They are teaching by half-truths. They picture the men of distinction standing with dignity with the glass in their hand. The other half is omitted: the millions of alcoholics who have succumbed to their advertising and now are chained hand and foot in habits they cannot change.

There is another agency claiming the minds and souls of our American children and youth. I refer to the movie industry. What a potential power for good it is. One cannot view such a film as "Ben Hur" without being moved to the deepest admiration for the power of religion to move the hearts and lives of men. But, who among us has not been driven nearly to despair with moving pictures which have violated every canon of Christian modesty and decency, flaunted every vestige of the sanctity of the home—all by irresponsible producers and movie stars who, in their private lives, have violated the finest ideals of the Church.

All these baneful influences work their worst havoc upon the very masses of people our evangelism is expected to reach. Within the Christian homes, parents may be able to shield their children from the worst effects of these competing "evangelists." But outside the church, among people who have no deep-rooted convictions, children and youth are all but hopelessly involved.

It is from within this group that most of our juvenile delinquency is coming, criminals are

springing. And it is this group so disassociated with the Church that makes conversion to Christ and the Church so desperately difficult.

III

The third imperative is, *the quality of the commitment which, in the light of all we have said, our evangelism must now demand.* Was there ever such a day of destiny as now?

All the opinion polls I have seen indicate that over 90 per cent of the American people already believe in God. Over 80 per cent say they believe in the divinity of Christ. Then why not call it a day and go home?—America is already evangelized! But we know better. All this is belief without commitment; it is faith without fire. Millions within the fold of the church are only token members, nominal Christians.

Our evangelism must dig deep today, seek much and be centered in a personal loyalty and devotion to Jesus Christ as Lord and Savior. His lordship over all of life must be made clear and compelling. Many of us ask in the Confession, "Do you believe with all your heart?" We must be surer than ever of the foundations of the Christian faith, for no superficial loyalties will do for the Church in the storms that lie ahead.

We must hear the voice of our Lord as he spoke in Galilee at the very beginning. When one began his confession of loyalty with the words, "I will follow you, Lord, but first let me . . .," Jesus stopped him in his tracks. There could be no "suffer-me-firsts" in his discipleship.

It astonishes us today to hear him say, "If anyone comes to me without hating his father and mother and wife and children and brothers and sisters, and even his own life, he cannot be a disciple of mine." This is Oriental extravagance, we say, but we know very well what he meant. He meant that our Christian loyalty and devotion must be anchored at a deeper level than anything the heart has ever known.

We must return in our evangelism to a recovery of the early New Testament meaning of the Christian faith. To the early Christians the heart of Christianity was nothing more nor less than a decisive relationship to God through comradeship with Jesus Christ as Lord and Savior.

Christianity is not a system of ethics; it possesses the finest system of ethics and morality the world has ever known. Christianity is Christ. Important and rich and necessary as the Christian ethical and moral impacts are, they are still peripheral and are not at the center of our Christian faith.

Loyalty and devotion and commitment to the Person of the living Christ is the Center. Out of this loyalty, this fellowship, springs the motivation and the power for all social and ethical reforms.

And all this becomes the burden and responsibility of evangelism, for it is evangelism that stands at the cutting edge of the Christian program. It is the evangelist, whether he be layman or preacher in the pulpit, who sets the standards of Christian commitment and interprets the meaning of the gospel to the new convert. It is he, who in the Confession, asks, "Do you believe with all your heart that Jesus is the Christ, the Son of the living God, and do you accept him as your Lord and Savior?" It is he, as the evangelist, who must interpret what this confession implies and how deep the commitments which lie hidden in these tremendous words.

Here is the issue of all issues for the Church today: how deep is the Christian commitment? Our evangelism today must be both quantitative and qualitative. We must reach more people; we must reach more of the loyalty and devotion of their hearts for Christ.

Our evangelism must touch any who are uncommitted to Christ, whether within the church or without.

We need to take the greatest
(Continued on page 29.)

Editorials

A Peach of a Trip

YOU feel better when you make a visit to Georgia. In spite of anything one may read in other sections of the country, there is more serious thinking going on in that state than in most places. It is the type of thinking that gets down to the fundamental facts of life. It is producing some courageous people and some stalwart action.

When we were there on a recent week end a great many things impressed us. First of all, more than 500 Chi Rho, CYF and Disciples' Student Fellowship members gathered at Rock Eagle 4-H Camp for the State Youth Convention of the Christian Churches.

By careful planning and with skillful leaders, these three groups met separately for several meaningful sessions. They worshipped together on Sunday morning. They were cheerful, decent and thoughtful.

Written questions by the score, on all aspects of life came to the platform during the open forum. Fifteen typical young men, many from the University of Georgia and Georgia Tech, served the Lord's Supper in a manner to bring devotion and encouragement.

There aren't very many reactionaries among the young people of Georgia. They are planning to live in the future, not in the past. We didn't discuss the current publicity regarding the state. Many things are better left unsaid. Our Christian churches need not fear for the future growth of the movement we love, if they will turn these young people loose and let Christ use them as they want to be used.

THE other thing that made us happy on an icy week-end was the news that broke the night we arrived regarding the action of the state legislature. The General Assembly voted 165-0 to repeal the massive resistance laws which had bid fair to bring about the closing of every public school in the state.

Talks with a score of people in various places, and from various walks of life convinced us that a handful of students, backed by a smaller handful of their elders, produced all the fireworks in Athens regarding the entrance of two Negroes into the university.

More than half of the university faculty signed a protest to the temporary suspension of the two students. The president and the dean are heroes in the eyes of many who have feared to speak, and Governor Ernest

Vandiver acted saying, "We cannot abandon public education."

Every time we go through Atlanta we want to see what Eugene Patterson and Ralph McGill are saying in *The Constitution*. It's always a different subject but they always seem to be right on beam. This time, the gem on the editorial page had to do with the vote of the Assembly which provided open schools. Under the heading, "A Cleansing Has Occurred" the editorial continued, "It removes from the lawbooks the element of force, which had become an indignity to the Negro and an albatross to the white who sought to maintain it."

Social life changes slowly. Churches find it easy to adopt a theology which they can adapt to the status quo. This generation is re-thinking the issues. The state of Georgia kindly permitted the Christian Churches to use its facilities for a convention. The two face the future together. The 4-H clubs which occupy Rock Eagle during the summer are concerned with head, heart, hands and health. Our Christian Church young people want to use these characteristics to promote a particular goal—*Christ's Kingdom*. Through Christ they will make all things new.

Why Go to Church?

WHEN we saw this question recently it looked quite common and just as ill-phrased as ever. The people are the Church, in our evangelical view at least. To high church people, the Church is a visible institution, but it isn't the building where the church worships. In either case, why should people gather together to worship?

"It is our duty," is a common answer. "God demands it." God does tell us to do this, but it is highly unlikely that our worship of him will satisfy either God or man if it is done only out of a sense of duty.

It is a time for fellowship with other people. This is very precious and real. We must make sure that our fellowship is on the highest level possible, and not be content with passing the time of day.

It is a time for inspiration through worship, the spoken word, the Communion. The soul can no more grow and serve without replenishment than the body or the mind.

Think about what you are doing the next time you "go to church" and the reward will be greater.

USN Chaplain Answers A 'Letter to the Editor'

AN ACCOUNT OF STEWARDSHIP

By Chaplain C. R. Weber

IN A "Letters to the Editor" column (May 22, 1960) the question was raised as to whether chaplains "taught all things he [Jesus] commanded." It was suggested that either a chaplain did not, or could not, preach and teach the whole word of God, especially in such matters as peace, the love of your enemy, and the ministry of reconciliation.

As one of our brotherhood chaplains serving in the military, I would like to turn in an account of my stewardship. Though this is a personal accounting, it is duplicated, and in many instances exceeded, by our nearly 150 military chaplains.

Preaching the Word

In my ministry to men of the Navy and their dependents, I have never felt confined to preach a "party-line," nor have I ever been asked or told what to preach by any superior officer. Perhaps some of my sermon topics will be enlightening: "What's Wrong With a Drink?" a message calling for total abstinence; "Becoming a New Man," a sermon on the need of redemption; "The Church of Christ," the New Testament's teaching about the Church; and "A Look at Democracy," a message which pointed out the need for a vital faith in Christ to sustain our free country.

Chaplain (Lt. Comm.) Weber is assigned to the U. S. Naval Amphibious Base, Little Creek, Norfolk, Virginia.

I have preached several times on the great tenets of the Christian Faith—on God, Christ, Man, Sin, Salvation, Judgment, Kingdom of God, the last days, etc. At the present time I am preaching a series on the Ten Commandments.

Quite often I deal with the danger of the "sword" as men who are world policemen must always be aware of the fact that peace will not be won by the sword, but by the spirit. In a devotional on the first day of the ill-fated Summit, our thoughts went back to the basis for peace as laid down by Isaiah, the great seventh century prophet, which are: 1. God established above everything else, 2. Man doing the will of God, and 3. Man being humble or teachable which will result in a real lasting peace.

Perhaps I have not handled such weighty matters of God's

word as Christ might like for me to do, but I have not neglected them either. If I have omitted any of the commands of Christ, it has been through ignorance on my part and not because of any imposed censorship.

One of the advantages of the chaplaincy is the freedom on Sunday morning to speak clearly to the great issues of the faith. A chaplain can follow the Christian year in his messages without the frustrations and Sunday morning infringements of special brotherhood days and local church promotional needs.

Many times in the pastoral field I have felt the agonizing experience of seeing a series of sermons on the great meaning of advent take time out on the first Sunday in December for Woman's Day.

(Continued on page 25.)

ALONE WITH ME

O Jesus I would have you talk with me
At some Samaritan well along the way,
To rest awhile and all unhurriedly
Discuss the cares and worries of the day.

Perhaps I too, like one of long ago,
Would have something to tell the folks at home
About the Water of Eternal Life
If I would stop and talk to you alone.

by Florence French

MILDRED
MABRY



THROUGH SYMPATHETIC EYES

THERE are certain deep rhythms of living all around us. We catch glimpses of them every now and then as we turn a corner or glance at a newspaper.

It was such a rhythm that picked me up one day and placed me in a group of ten persons who traveled around the world on a trip aimed at furthering Christian understanding.

In the poorest section of Tokyo, I walked through streets where centuries of poverty and disease and death mingled with the odor of open charcoal fires as 20th-century inhabitants battled with the problem of making a living and living a life. Later that evening in the quiet of my hotel room, a strange restlessness stirred within me . . . that moved to a rhythm with a minor beat.

Two weeks later in the midst of a most beautiful setting in Hong Kong, China, I emerged from a shop overflowing with the most delicately carved teakwood

With this article we are presenting Mrs. Virden Mabry as a regular columnist for THE CHRISTIAN. She has been given an open commission to write on whatever interests her and seems to deserve the attention of others.

Author of GOD IS LOVE (Bethany Press, 1960), Mrs. Mabry is the traffic director and head of the continuity acceptance department, KFDM Radio, Beaumont, Texas. She is active in a host of community and church programs, including the work of First Christian Church, Beaumont. The Mabrys have two grown children.—THE EDITOR

furniture into a swarm of Chinese children—not playing children, but begging children. I could not take my eyes from their gaunt, intense faces. It was as though a mad jokester had taken old, time-weary faces and attached them to the bodies of four-year-olds. And there was my restlessness again.

In India a week later, our bus moved through the dimly lighted streets of Calcutta at midnight. We passed block after block of sleeping figures stretched out on the sidewalks. The only difference in design being that where there was a shelter of any kind, the bodies were so close together they overlapped. There was one other thing. Some were human figures and some were cows. As we stepped from the bus to enter the hotel, it was necessary to pick our way to keep from stepping on some of the design.

The next day we boarded a train that moved through the barren stretches of waste land of India.

We left the train at the Pendra Road Station where we were met by Disciple missionaries stationed in that area. Among these was Dr. Kenneth Bonham. As I was introduced to him, he asked, "How is Virden [my husband] doing back in Beaumont? We were members of the same Boy Scout troop that met in the basement of the First Christian Church! I don't know but that is probably where I was first introduced to the theory of *Each One Teach One*. Little did I dream I would be applying it in India!"

Time pulled in and I felt I had

caught a falling star while running a crooked mile. Beaumont, Texas, and Pendra Road, India, shook hands. The way was not so far, after all!

The missing element fell into place. Social concern, *Each One Teach One*, compassion . . . this was not present in the scenes I had witnessed.

In Tokyo, people died of starvation and filth within the shadows of gold-inlaid Buddhist temples without even seeming to question why the difference. In Hong Kong, a teakwood merchant carved the face of a god on the chest he sold while just outside his door little children died as though there were none. In India I had seen people being treated like animals while animals were treated like people.

I thanked God for allowing me to be born into the heart of Christianity. I was afraid I had had mine so long that I had taken it for granted. Something that I was born with a right to possess! And I prayed for the sense to take it out and dust it off . . . to find revealed the words, "Go into all the world," "element of divine justice in human relationships," "of the people, by the people," "My eyes have seen the glory. . . ."

If I could just recognize systematically that mine was the privilege of supporting the thrust of compassion being made by Christian giants such as Dr. Bonham, I would come to closer relationship with the deepest rhythm of life. It seemed that the very least I could do was toss the light a little farther as I passed.



Disciple Named to Church Aid Post

GENEVA—Appointment of Hal-lam Shorrock, Jr., a Disciple, as secretary for Asia of the Division of Inter-Church Aid of the World Council of Churches was announced here at an administrative meeting of the division.

Mr. Shorrock has been serving for the past three years as executive director of Church World Service in Korea, and prior to that held a similar CWS post in Japan. He will continue in his Seoul post until June. CWS is the relief arm of the National Council of Churches in the U. S.

In his new position Mr. Shorrock will oversee the inter-church aid projects in Asia supported by the WCC's 178 member church bodies. Aid of more than \$452,000 is being asked currently for a wide variety of projects in Ceylon, Hong Kong, India, Japan, Korea, Malaya, West Pakistan and Taiwan.

Mr. Shorrock, a native of Seattle, Wash., and an ordained minister of the Christian Churches, was a missionary in Tokyo before taking over the CWS post.



—WCC Photo

HAL SHORROCK, JR., new secretary for the Asia Division of the World Council of Churches' Division of Inter-church Aid.

Ecumenical Essay Contest Reported

GENEVA—The third ecumenical essay contest has been announced here by the World Council of Churches with December 31, the postmark closing date for entries.

Open to all ordained ministers under 40, the contest will have as its theme: "What does it mean for the local congregation to say: I believe in the Holy Catholic Church?" First prize is 1,000 Swiss francs (\$230).

WCC officials said the competition's purpose is to encourage young clergymen in the study of some of the principal Biblical and theological issues under current ecumenical discussion, and to make available the best results of their work.

Essayists are asked to describe "the Biblical and theological basis for preaching and teaching in a local church regarding the relationship of that congregation to the *Una Sancta* which we confess in the creeds."

Girl Scout Week

NEW YORK—On March 12, and for a week thereafter, some 3½ million Americans throughout the U. S. A. will celebrate the 49th anniversary of the founding of the Girl Scouts.

During Girl Scout Week tribute will be paid to former Girl Scouts who have achieved distinction in their chosen fields.

The theme of Girl Scout Week is "Honor the Past—Serve the Future." Some 17 million girls and adults have participated in the movement since it began in 1912.

tive denominations and the World Council "work toward the establishment of an increasing inclusive intercommunion."

Chief purpose of the consultation will be to examine recent ecumenical developments and consider their implications for communion services at ecumenical gatherings.

World Council officials said the WCC follows the agreement reached at the World Faith and Order Conference at Lund, Sweden, in 1952, which stated that open communion services should be held at ecumenical gatherings when possible on the invitation of a local church or churches which sanction such services.

Churchman Appointed

WASHINGTON, D. C.—President Kennedy named Brooks Hays, 62, former president of the Southern Baptist Convention, and former member of Congress from Arkansas, as Assistant Secretary of State for Congressional relations.

Mr. Hays, who headed the Baptist body from 1957 to 1959, was defeated for re-election to Congress in 1958 in a write-in campaign in the Little Rock district he had represented for 16 years. His liberal stand on race relations and his efforts to bring about a peaceful settlement of the controversy over racial integration in Little Rock public schools led to his defeat.

Mar Thoma Split

KOLLAT, INDIA—Decision of an evangelical group in the Mar Thoma Syrian Church of Malabar to split from the main body and form the St. Thomas Evangelical Church of India drew an appeal here from Metropolitan Juhanon Mar Thoma

for the separatists to remain in the fold.

The Mar Thoma Church, which branched off from the Orthodox Syrian Church of Malabar 124 years ago, traces its consecration of bishops by the laying on of hands from the Patriarch of Antioch.

In Geneva

Communion Meeting

GENEVA—A four-day conference on celebration of Holy Communion at ecumenical gatherings was conducted by the Ecumenical Institute of the World Council of Churches at nearby Bossey March 1-4.

Fifteen delegates representing seven European countries and 12 confessional bodies attended the meetings, sponsored by the WCC's Youth Department and Department of Faith and Order.

The discussions were inspired by the First European Ecumenical Youth Assembly held last July at Lausanne, Switzerland, at which delegates declared they would continue to demand that their respec-

Presidential Formula

Liberty and Conviction

WASHINGTON, D. C.—Americans need to recognize not only the principle of religious liberty but the principle of religious conviction, President John F. Kennedy declared here.

The Chief Executive addressed the annual Presidential Prayer Breakfast which marked the 17th Christian Leadership Conference held under sponsorship of International Christian Leadership, Inc., a predominantly Protestant group which sponsors prayer breakfast and luncheon groups among businessmen and political leaders, both in the United States and abroad.

Vice-President Lyndon B. Johnson and six members of the Cabinet were among those seated at the head table.

"I think it is appropriate that we pay tribute to that great principle which is enshrined in the First

Amendment to the Constitution, the principle of religious independence, religious liberty, and religious freedom," the President said.

"But I think it is also important that we pay tribute and acknowledge another great principle and that is the principle of religious conviction.

"In this nation, freedom has no significance unless it is accompanied by conviction," he declared.

The President said that the Pilgrims and Puritans who settled New England, the Quakers of Pennsylvania, Catholics of Maryland, and Presbyterians of North Carolina all shared both liberty and conviction "which like silver threads run through the warp and woof of American history."

In a personal testimony of his own faith, President Kennedy said, "No man who enters into the office to which I have succeeded can fail to recognize how every President of the United States has placed special reliance upon his faith in God."

Big German Church Meeting

Kirchentag Plans

BERLIN—The presidium of the German Kirchentag, meeting here, again postponed final decision on where to hold its congress this year.

The congress had originally been mapped for East and West Berlin, but the Soviet Zone government recently banned all DEKT celebrations in East Berlin on the ground that they had a "political character" and threatened the "internal order" of the Soviet Zone.

Dr. von Thadden-Trieglaff said that meanwhile preparations for Berlin continue. He reaffirmed DEKT's determination to guard the congress against any political misunderstandings and misinterpretations.

"It remains DEKT's sole aim," Dr. von Thadden-Trieglaff said, "to make it possible for Christians from both sides of Germany to come together and, in joint responsibility before God and men, seek ways toward a live Christianity."

A Word about the High Cost of Learning to Pray

In the February 5th issue of the CHRISTIAN we advertised a handbook on prayer suitable for either group or personal devotions. It's a wonderful little book, more a call to prayer than a book about prayer.

Divided into two parts, the first tells you how to become aware of the reality of prayer, its power, and gives you a deepened awareness of the "how" of prayer. The second part explains the great expressions and forms of prayer—praise and thanksgiving, petition for yourself and intercession for others.

You'd think a book with this really priceless information would sell for more than 50 cents, wouldn't you? Well so did one of our copywriters, three times more in fact.

We are happy to offer it to you again at its correct, low price. Why not order three copies? Ask for 93A714; 50 cents.

LORD, TEACH US TO PRAY

A Study Guide on Prayer

by A. Dale Fiers

CHRISTIAN BOARD of PUBLICATION

Box 179 St. Louis 66, Mo.

Nearly \$5 Million

Friends Relief

PHILADELPHIA—The American Friends Service Committee (Quakers) spent nearly \$4,900,000 in its past fiscal year for its world-wide relief and international goodwill programs, a report released here shows.

Schweitzer Tired

PPAFFENHOFFEN, ALSACE, FRANCE—Dr. Albert Schweitzer has written friends in Alsace that he is "very tired" and does not know whether he will be able to make a trip to Europe this year.

The famous missionary, who celebrated his 86th birthday Jan. 14, is writing a book on world peace.

"I am afraid it will be his last work," said a friend here, who has known Dr. Schweitzer for half a century, "but it is for the cause he holds dearest to his heart."

Christian Education Post

For Laurence V. Kirkpatrick

NEW YORK—Laurence V. Kirkpatrick, who recently received his Ph.D. degree from Columbia University, has been named associate general secretary of the World Council of Christian Education and Sunday School Association. He is a Disciple. Details will follow in a later issue.

80-Year-Old Leader Is Retiring

Boegner Resigns

PARIS—Pastor Marc Boegner, 80, internationally renowned leader of the ecumenical movement, resigned as president of the Protestant Federation of France, a post he has held for 31 years.

Replacing Dr. Boegner as leader of France's close to 800,000 Protestants, is Pastor Charles Westphal, 63, who has previously served as vice-president of the federation. He is pastor of the church of Saint Esprit here.

A former president of the World Council of Churches, Pastor Boegner made national headlines in January when he took part in a meeting of French religion correspondents which brought together publicly for the first time the heads of France's Protestant, Roman Catholic, Jewish and Moslem communities.

Wanted:

Depth Reporting

NEW YORK—A lay editor of the *Pittsburgh Catholic*, official organ of the Pittsburgh Roman Catholic diocese, has criticized the lack of theological interpretation of events as reported by most journalists in the Catholic press.

In an article in the Feb. 4 issue of *America*, national Catholic weekly, John G. Deedy, Jr., said Catholic lay journalists had achieved professional excellence but continued to fail to grasp the theological importance of the world's news.

Noting that February as Catholic Press Month would bring many "sermons on the excellence and worth of the Catholic press," Mr. Deedy said there is much need for continued improvement of Catholic publication.

Loan From CFA

WASHINGTON, D. C.—Drake University, Des Moines, Iowa, has received approval of a \$1,825,000 College Housing loan, it was announced here by the Community Facilities Administration.

Drake will use the loan and \$175,000 of its own funds to build a four-story dormitory and an apartment building.

Church Vocations Is Conference Emphasis For Ex-Servicemen

WASHINGTON, D. C.—How churches can use skills of retired service personnel acquired in the armed forces was discussed by some 60 representatives of major Protestant denominations at a meeting here.

Chairman for the steering committee of a Conference on Church Vocation for Ex-Service Personnel was Dr. Marion J. Creeger, executive secretary of the General Commission on Chaplains and Armed Forces Personnel.

He said the conference aimed to compile authoritative information on the service needs and opportunities for laymen in the work of churches and give it to chaplains "as a counseling tool."

Another goal, he said, was to "alert our churches to this available lay leadership and encourage them to use it."

Dr. Creeger observed that within the next few years a considerable number of military personnel in the



AMONG THOSE ATTENDING the Brent Conference on Church Vocations for Retiring Service Personnel were these Disciples leaders: (from left) Franklin E. Rector, professor of church and social structure, Christian Theological Seminary; Carl M. Boyd, director, chaplaincy services, Committee on Military and Veterans Services, United Christian Missionary Society; A. C. Cuppy, national director, church vocations, UCMS; and Thomas E. Wood, executive director, ministerial services, UCMS.

40-50 age group will be retired to civilian life.

"Many of these people will have a variety of highly developed skills that could be used in a wide range of church-related programs," he said.

Ancient Christian Monument Threatened



RUINS OF THIS ANCIENT CHURCH are among the countless antiquities and priceless records of the Christian, Jewish and Moslem faiths which the UN seeks to rescue before the Upper Nile Valley is flooded when Egypt's Aswan Dam is completed in 1970. Temples dating back to the Pharaohs are included. A newly formed U. S. committee is cooperating with the United Nations Educational, Scientific and Cultural Organization in the vast project. Teams of engineers and archaeologists already are at work.

Cheating Today

NEW YORK—Eight leading Americans spoke out today against widespread dishonesty and the growing acceptance of it in American life.

In order to determine what can be done to retain traditional standards of honesty, *Redbook Magazine* asked reporter William Peters to interview Margaret Mead, Dr. Reinhold Niebuhr, Fairfax Cone, Phyllis McGinley, Senator Margaret Chase Smith, Judge Learned Hand, Agnes E. Meyer and Edward R. Murrow. The results appear in the February issue of *Redbook Magazine*.

Most of those interviewed felt there was more personal dishonesty and more tolerance of it than in previous generations. Advertising Executive Fairfax Cone and Anthropologist Margaret Mead expressed opinions that today's personal dishonesty was associated with Prohibition. Mrs. Agnes Meyer and Senator Margaret Chase Smith related it to World War II.

The Cheated Cheat

The idea that some people tend to cheat when they feel cheated was expressed frequently. Those interviewed said that while cheating occurred against large impersonal institutions such as government, insurance companies, schools, corporations, large department or chain stores, honesty between individuals was as strong as ever.

Almost everyone interviewed, the article reports, pointed to the inequities in the income-tax law and several mentioned the Social Security regulations which penalize people for working after they are 65.

Responsibility

Judge Learned Hand, alone, stressed an increase in certain kinds of morality pointing to improvements in execution laws, political graft, voting frauds and improved standards of judicial conduct, although he felt that "we seem also to have lost most of our former sense of personal responsibility."

In discussing religion in connection with morality, Dr. Reinhold Niebuhr asserted that "religion is much more popular but less meaningful in America today." He felt there has been a gradual loss of spirit in the religious community, stressing that the church had become more a social than a religious institution in recent years.

NEWS IN BRIEF

PIOUS COMMUNITY

COLORADO SPRINGS, COLO.—A survey of religious affiliation here disclosed that only 10 per cent of those living in this rapidly growing area do not attend a church or synagogue or belong to any particular denomination. Some 55,000 people were contacted and less than one per cent refused to give information on their church affiliation or worship habits.

BAPTIST UNITY?

PROVIDENCE, R. I.—Presidents of seven major Baptist bodies in this country have been asked by Dr. Homer L. Trickett of Providence to appoint committees for a "grand convention" launching a movement toward Baptist unity.

Dr. Trickett, pastor of First Baptist Church here, in a recent sermon called for union of all Baptists in the U. S. and for a return to the New Testament as a "common point of beginning" by all groups "seeking the road to unity."

SPIRITUAL WAR

MIAMI BEACH, FLA.—Spiritual war, rather than a shooting one, was Billy Graham's answer to what he termed Soviet Premier Nikita Khrushchev's "surrender or war" ultimatum delivered at the annual international Communist Party sessions in Moscow early this year.

Calling the Soviet Premier's statement the greatest challenge facing the world, the famed evangelist told more than 800 of the nation's top business and professional leaders attending the sixth annual interdenominational Laymen's Leadership Institute that "our only hope is a religious renaissance."

PEACE MANIFESTO

LAMBARENE, GABON REPUBLIC—Dr. Albert Schweitzer, internationally renowned Protestant medical missionary, is writing a manifesto for world peace, according to associates at his jungle hospital here.

They said Dr. Schweitzer, who won the Nobel Peace Prize in 1952, is planning to make the manifesto the culmination of his contributions to world literature and philosophy. The medical missionary celebrated his 86th birthday on Jan. 14.

HOSPITAL FOR AGING

KANSAS CITY, Mo.—Redoubling of Protestant efforts to provide more homes for the aged and to expand hospital facilities—to keep pace with Roman Catholic action in these fields—was urged at the annual meeting of the National Association of Methodist Hospitals and Homes here.

Dr. Bolson Boone, association president and administrator of the Methodist Hospital of Dallas, Texas, said the issue of whether or not Protestant-sponsored hospitals should accept federal aid under the Hill-Burton Act must not blind Protestants to the realities of the health challenge.

METHODIST "BRANCH"

NEW YORK—A \$541,531 regional service center for the Methodist Publishing House, Nashville, Tenn., will be erected at Teaneck, N. J., for the denomination's mail order operations in the Northeastern states.

The new building will contain 36,155 square feet of space for storage, offices and other uses. On a three-acre plot, the center will employ about 100 persons.

ANCIENT WALL

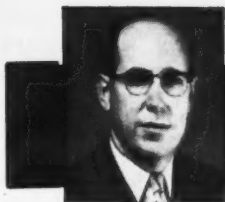
JERUSALEM—A wall from the time of Christ, apparently built by King Herod, was discovered accidentally between the Dung Gate and the Wailing Wall in Jerusalem's Old City, during the construction of a new school building.

Archeologists were reported eagerly awaiting further reports on the discovery, which was expected to have an important bearing on the topography of the Second Temple destroyed in A.D. 70.

NO CHURCH PHOTOS

WASHINGTON, D. C.—No photographs will be permitted of President John F. Kennedy attending church. It was announced here by White House Press Secretary Pierra Salinger.

The same ban which the Secret Service enforced against photographs inside a church in which President Dwight D. Eisenhower worshiped will be continued in the new administration.



How to Read A Religious Book

THE wisdom of the world is contained in books. This is true of religion as it is true in any other field. This doesn't mean that all religious knowledge is contained in books. Much of it is in the lives of humble people who illustrate and demonstrate what religion can mean.

Some aspects of religious truths can be found only in experience, but this doesn't minimize the importance of religious reading. Much of our religious heritage both past and present is contained in books, and one who takes seriously his Christian faith will take advantage of this opportunity to grow in understanding.

A book is a great thing: A book represents the accumulation of a man's wisdom, study, and experience which he has written down for the benefit of others. Sometimes it represents a lifetime of intensive study and thought.

This doesn't mean we always agree with all that is written. Even among religious books the authors often disagree. It does mean we can benefit by the experience of others; we can evaluate our own thoughts in the light of their thoughts.

For this reason the first questions we ask are, "What is the author's point of view? What is the background from which he writes?" It makes a difference if you are reading a book on worship whether it is written by a high church Episcopalian or a Quaker.

Someone has said that a man reads a book for one of three reasons: He reads it for inspiration, for information, or for recreation.

One should read a religious

book for all three. It should be a book that provides information, that broadens and enlarges his understanding of the Christian Faith. It should provide inspiration; that challenges and encourages him in his life of faith. We hope there will be a measure of recreation in it; by that we mean that we will enjoy the experience.

We grant that some books lean more to one aspect than another. A technical book on Biblical criticism, or a profound book on systematic theology, like those that are required reading in seminaries, will be read in a different manner from a book of sermons or a book of religious poems.

The former were meant to be studied, to provide facts or knowledge. This may be inspirational but the primary purpose is to inform. In the case of the book of inspiration, it is meant to challenge, to lift.

When one is reading devotional literature, he places himself in still another mood. Here one must be responsive, meditative, receptive.

In religious books, as in all others, there is a wide range of value. Some books are so shallow, so inadequate that they do not deserve to be read at all. Some deserve only to be skimmed. They say what others have said, what we already know. It is far better to spend the time on something that will provide new understanding and that will lead to growth. Some books should be read once; they have made their contribution and we then turn to other things. Some books, however, should be read, and reread, and pondered, and read again—until they become a part of us. Everyone should be looking for such books that can be-

come a permanent part of his religious life and thought.

Interpreting the Pastor: Laymen and Pastoral Calling

Can't laymen make calls and lighten the load of the pastor? Yes, certainly laymen can and should make calls on the sick, the shut-in, the sorrowing, the indifferent, the prospects. In the Protestant tradition that stresses the priesthood of all believers, this can rightfully be seen as a ministry, and a very real one, too.

We doubt if it will, or should, lighten the load of the pastor. It may increase it. When laymen are making such calls, they may make the pastor aware of many individuals who are in particular need of a pastor's ministry about which he was totally unaware. The pastor, because of special training and study, is most qualified to meet some situations.

The pastor has a unique role to play. This in no wise contradicts the principle of the priesthood of all believers. The pastor has a symbolic role that is very valuable. For the shut-in who has been active in the church for many years but now can no longer attend, there is real value when the pastor takes the time and shows the interest to come by and call. No one can quite take his place.

No pastor in any church of any size can reach all the people he would like to reach. The calls of laymen can be a real help. Some laymen have made great contributions in this field. Some do it quite naturally, but we would point out that this is a ministry that deals with real life issues—loneliness, discouragement, doubt—all the ranges of experience. There are certain skills involved. It is just as important that those accepting these responsibilities should be trained as that those who teach a class be trained.

Finally, it is the experience of many that those who participate in such activities benefit as much as those who receive them.

MacTavish and the Brown House

by John Nemec



Art by Bartig

BRAD SELVY raised the garden shears and squinted along the flat top of the hedges. One piece of hedge was sticking out like a cow-lick. He snipped it away neatly, then moved on across his father's front lawn. The Selvy yard was big enough to give Brad plenty of work in the summer evenings away from Greenfield High.

Nine-year-old Tommy came running onto the grass then, almost bowling Brad over. "Hey, what goes on here?" the older boy laughed.

"She hit MacTavish with a belt." Tommy said. "He cried and ran away from her."

Brad bent over to wipe the tears from his kid brother's cheek. MacTavish, the Selvy's gray Scotch terrier, barked loudly as he wagged his tail and then licked Brad's fingers.

"Slow down, Tommy. Who hit your dog?"

"Mrs. Ranno from the scary brown house," Tommy sobbed.

Thoughtfully Brad stared at the grasstops and recalled the woman named Mrs. Ranno. She

was a lonely old widow with plenty of money who disliked dogs or people or anything else intruding on her property.

"MacTavish didn't do anything bad," said the youngster. "He just walked on her lawn for a minute. The old witch hit him on the leg, Brad. Why don't you go yell at her?"

Brad shook his head and examined MacTavish's leg. No cuts or bruises; but he believed the story because Mrs. Ranno was afraid of people and tried to keep them away.

Suddenly he wanted to know why she was afraid. He wanted to help her somehow before she got to hate mankind forever. Maybe it was close to that point already, with her strapping a little boy's pet. Even if he *was* such a noisy dog.

"Don't you worry about Mac," Brad said. "He'll be okay. Just keep him quiet and stay away from the brown house for a while."

He patted Tommy's shoulder and watched the lad hug his terrier lovingly. Brad went over to finish clipping the hedges. He kept wondering what he could do about Mrs. Ranno. After a while he went into the house and saw Aunt Myra on the sofa with her knitting.

"That'll be a beautiful sweater in a few days, Aunt Myra."

She smiled warmly. "Are you enjoying your vacation?"

"Sure, what there is after eight hours in the store and then working at home." He sat down beside her. "What do you know about Mrs. Ranno?"

"That old widow in the north end? Oh, she took over her husband's furniture business when he had the heart attack. But she sold it and retired not long after. Employs a maid and chauffeur, otherwise she's quite a hermit."

"Do you know her? I mean, do you like her?"

Aunt Myra shivered. "I've run into her a few times. Gives me a cold feeling, she does. It's as if she doesn't trust anyone and always has her guard up."

That's it! Brad thought. "Well I've seen her too, and I think she has a good face. Bet nobody ever gives her a *chance* to be friendly."

"Pshaw! You're a fine lad, but much too easy on people. Why shouldn't anyone give Mrs. Ranno a chance?"

"Because she has a lot of money," he said, leaning forward in his chair. "Do you act the same as usual with a rich person, or do you hold back because you feel they're too far apart, too cool?"

"I'd like to believe you're right, Brad. But I'm afraid the widow has built her own shell that shuts off the outside world."

Brad got up and walked toward his room. Sure, there was a shell around Mrs. Ranno, one that somebody must have helped to build. Who knows what happened a year ago? he mused. Or ten years ago. Maybe she had been hurt inside by thoughtless persons, maybe it even had something to do with her husband's death.

In his room Brad picked up a copy of his church newspaper. He felt that a true Christian had to do more than attend Sunday services and read the congregation news. As he sat there he wondered how he could break Mrs. Ranno's shell, and make her believe in friendship again.

The next morning he got an idea. Positive that no one had ever taken this approach, he walked up the street toward Greenfield's north end. Here lived the business people and investors. Long ranch-homes with split levels and balconies and dogwood trees made up most of the neighborhood. But when he reached the Ranno house, the scene changed rapidly.

Huge weeping willows and oak trees hid the building itself from the road. He heard a tired click of crickets in the July air as he walked up a cobblestone path. The home was tall and must have had over ten rooms. He stopped at the door, gulped, then pulled at the antiquated bell.

Several minutes later a maid

answered. Her face was pale, almost sickly, and held a surprised look. "Yes, sir? What can I do for you?"

"I'd like to see Mrs. Ranno for a minute."

"Whom shall I say is calling?"

"Mr. Selvy, a friend from Greenfield," he said evenly.

The door closed and he heard her footsteps fade away. Brad felt nervous and a bit unsure, not knowing how the woman might take him. Soon the door slid open slowly before him.

"I do not know you," Mrs. Ranno said.

She wore a gray dress and her thin body bent forward slightly when she spoke. But she was not old, maybe forty-five, and her blue eyes surveyed him calmly. He saw a spark in those eyes that reassured him.

"My name is Brad Selvy. I live three blocks down the street, Mrs. Ranno. The reason I'm calling, your grass is pretty tall and maybe you'd like me to cut it?"

"We have a man who comes in," she said, holding onto the door tightly. It was ajar only a foot or so.

"Oh, I'm sorry." Brad smiled as warmly as he could. "It was only a suggestion. I wouldn't charge you anything, I just wanted to do you a favor."

He turned to leave, but her voice called him back. "The man is on vacation now. You may cut the lawn if you wish." It was a pleasant voice that might have once been young and friendly.

"The mower is behind that oak tree," she said.

"I'll be careful of the lilacs," he replied. "They're about the prettiest flowers I've ever seen."

She did not smile but quietly closed the door. Brad rolled up his sleeves as he moved to the oak. It was a big yard, bigger than his dad's.

He whistled gaily as he pushed the machine back and forth in neat rows. The morning sun grew warmer and he stopped to rest. Mrs. Ranno's maid came out then, holding a glass in her hand.

"Some refreshment for you, Mr. Selvy."

"Thank you." He sipped at the grape soda and noticed the same surprised look on the girl's wan face.

"Very nice flowers." He nodded toward the purple lilacs and tulips that bent like orange bells toward him.

"Yes," said the maid as she walked away. "Mrs. Ranno loves her garden."

An hour later, Brad had finished the sprawling lawn. Carefully he placed the mower right where he had found it, then stepped onto the cobblestone walk. Instead of ringing the bell he knocked softly at the door.

Mrs. Ranno had changed to a bright yellow dress; she opened the door wide and nodded to Brad. "You did a good job. I insist on paying you for the labor."

"No, ma'm. I did it for the satisfaction of the work itself. And because I like you." He said the last firmly, hoping she might believe him.

"It seems—strange. You should be more practical, Mr. Selvy." She paused, and the beginning of a long-forgotten smile shaded her face. "But I thank you for helping me out. Good-bye now."

He turned away and his heart felt so buoyant that he whistled another tune on the way out. There was a frantic *yipping* sound from the street. He looked up and saw MacTavish there, half afraid to come across the grass.

"Keep quiet, Mac!" Brad said. "You're always barking at the wrong time."

The dog's tail wagged happily as Brad reached down to pet him. Without looking behind, the boy somehow knew that Mrs. Ranno was gazing fondly from her window at MacTavish. She really did like people, and even Scotch terriers. Maybe now she wouldn't be so afraid to show her affection.

"Come on, scamp!" Brad snapped his finger and continued whistling his gay melody while he jaunted back toward home.

What Does Christ Desire for Us?



"Where the Scriptures Speak . . ." by the Editor

Scripture: John 17:13-26.

THE answer to the question in today's lesson is easily put into words. Christ desires us to live in the world without being of the world. It is easier to state the principle than it is to practice it.

The scriptural basis of our study is from the prayer of Jesus at the Last Supper with his disciples. The first thing we notice about it is its intimacy. There is plenty of scripture which describes the majesty and glory and dignity of God. Taken alone, it might cause us to feel we could never come very close to him. To compliment this point of view, we have the intimate, personal conversations of Jesus with the Father.

When Jesus says "Now I am coming to thee" (John 17:13), I suppose he was speaking of his immediate departure from his earthly life. It could mean "I am appealing to you" or "I am speaking to you." However, the time of his departure was at hand and he must have been thinking very strongly about what would happen to his followers when he was gone.

It was not as easy for the disciples to experience the same kind of joy that Jesus had. This was his prayer that they might have his "joy fulfilled in themselves." To this end he had done everything he could. He characterized these efforts by saying, "I have given them thy word." (Verse 14.) As a result, the world was treating the disciples the same way it was treating Jesus.

Before restating this fact again (Verse 16), Jesus clarified his understanding of our rela-

tionship to the world. He was being taken out of the world by the crucifixion. He was not praying that God should remove his followers from the world. Far from it; their very task was to overcome the world.

Then comes the expression "the evil one." (Verse 15.) Jesus prayed that God would keep his followers from the evil one. We are more likely to speak of evil in the world but evil is often personified in scripture with the words Devil and Satan. This is one of the few places I recall where the Revised Standard Version translates differently from the King James in a reverse order from what I would expect. The King James Version simply speaks of "the evil" and there is no proper noun. The modern version speaks of "the evil one" but does not use capital letters.

Jesus knew that evil was real and that evil found its supporters in the people of the world. Just because one is a Christian he can't expect to be removed from this situation so that there is no temptation and no problem in his life. Prayer secures the spiritual resources sufficient to do what one cannot do by himself. It keeps one conscious of the difference of the morals and ethics of the world and those of Jesus Christ. It also gives him strength to live in the world without being a part "of the world."

The position of responsibility which the disciples would have to assume is stressed by Jesus in his prayer. He is sending them forth just as God sent him into the world. (Verse 18.) I think the word "consecrate" (Verse 19) carries the idea of being dedicated and set apart for a

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR MARCH 19, 1961

The Scripture

John 17:13-26

13 "But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. 14 I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. 15 I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. 16 They are not of the world, even as I am not of the world. 17 Sanctify them in the truth; thy word is truth. 18 As thou didst send me into the world, so I have sent them into the world. 19 And for their sake I consecrate myself, that they also may be consecrated in truth.

20 "I do not pray for these only, but also for those who are to believe in me through their word, 21

that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. 22 The glory which thou hast given me I have given to them, that they may be one even as we are one, 23 I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. 24 Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world. 25 O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. 26 I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them."

particular purpose. Understanding this, we see how important it is for the followers of Jesus to be consecrated to the task as he was.

Following prayer for his immediate followers, Jesus turns to "those who are to believe." (Verse 20.) This means us. Nowhere in Scripture is it more evident that the eternal teachings were for all time than at this point. There are distinctions between the original Apostles and ourselves but some people try to make them broader than they really are. In a way, we have the function in the twentieth century which they had in the first.

Could it be that Jesus knew how involved we could get in our own procedures as we sought to believe in him? He prayed "that

they may all be one." (Verse 21.) Many books and many sermons have come out of this phrase. Everybody has an interpretation that not only suits him but is guaranteed to be the true biblical interpretation.

As a result we have hundreds and hundreds of church organizations and historical movements of all sorts. A good number of them are convinced that we could all be one if we would join their movement. I had two indications of this sort in the morning mail as I began to write this lesson. One was from a member of one of our churches; the other was a quotation from a Roman Catholic priest at a unity meeting.

It is further prayed that God would grant these blessings to the followers of Jesus "so that the world may believe." Jesus

was not interested in small, closed corporations. He died for no less a group than all the human individuals in the world and those yet to come. It is a staggering concept when we comprehend the true meaning of the life and death of Jesus Christ. His purpose was beyond all the bounds of our conception.

Jesus' ministry on earth was for the purpose of informing men about God and letting them know that God had sent him. (Verse 25.) This he did. (Verse 26.) He continues to do it at the present time. The love of the Father and the Son for each other is to be transmitted to the followers of Jesus Christ. This is to supersede all other interests. How far would you say that your class has come in accomplishing this divine purpose?



Meaning for Today

by John Park Winkler

THE content and spirit of our prayers reveal what is in our minds and hearts. If we are concerned only with ourselves we will pray selfish prayers but if we are concerned with the well-being of others we will offer intercessory prayers for them. Jesus' concern for his disciples is revealed in the prayer for them in today's Scripture.

The prayer of Jesus reveals his concern that the disciples might be delivered from evil and that they might be united as one. Both of these concerns should be shared by us today.

Traditionally Disciples of Christ are concerned with the unity of Christ's followers. This concern for the unity of the Church was the primary factor which motivated our early leaders. However, are we concerned

for the unity of the Church today? We pride ourselves on the leadership which our brotherhood has provided for the National Council of Churches. The present president and executive secretary are Disciples. But we are often poorly represented in interfaith activities on the local level. If we share our Lord's concern for the unity of his followers, we should endeavor to be better informed on the issues involved in unity so that we may be able to act responsibly.

Are we interested in the moral and spiritual well-being of others? This concern is also evident in Jesus' prayer. Today we are to follow the quarterly Temperance emphasis in our lesson. It is not necessary for us to search the scriptures for a particular verse which denounces alco-

hol as evil; we need only to be concerned with the well-being of our brother to realize that the tragedy which alcohol brings is contrary to the spirit of Christ. This tragedy is not fully revealed in statistics. Each individual victim is unique within himself.

Prayer is a part of the answer to the division of the Church and the evils of our society. When we pray we not only bring the power of God to bear upon our problem, but we find ourselves more fully committed to the task of meeting the problem. If we pray for our brother, we soon find ourselves visiting him, sharing with him and united with him in service. This is a part of the way God answers our intercessory prayer. He intercedes through us.

Too often we content ourselves with studying prayers and analyzing them. This may be helpful but it is not enough. We need to pray. The experience of prayer enriches our lives and strengthens our faith in a way that can not be achieved by study alone. Now that we have studied the prayer of Jesus let us pray in this same spirit on behalf of his Church today.

Albert Bunney, Manager

Bethany Bookstore Opened in L. A.

LOS ANGELES—A new Bethany Bookstore will be opened here March 16 and dedication ceremonies will be held Friday evening, March 17.



Al Bunney,
Manager

Albert F. Bunney, formerly minister of Highland Park Christian Church here, has been named manager of the bookstore.

Announcement was made by Dr. Wilbur H. Cramblet, president of the Christian Board of Publication. Established by Christian Board, the bookstore is located at 3114 Los Feliz Blvd.

Open house will be held March 17-19. The bookstore has 4400 square feet of floor space and a 50-foot front with three display windows. Approximately \$50,000 was spent on improvements to the property, which is a part of the building which houses the state offices for the Southern California Christian Churches.

A full line of church and church

school materials and supplies will be stocked, along with a complete stock of books, audio-visuals and records.

The bookstore manager has held pastorates in Santa Monica and Fresno. A native Californian, Mr. Bunney is a graduate of Chapman College, Orange, and he received his M.A. degree from the University of Southern California.

C. A. Weesner Named BFC Vice-Chairman

NEW YORK—A Disciple was elected a vice-chairman of the Broadcasting and Film Commission of the National Council of Churches in February.

He is C. A. Weesner of Indianapolis, executive secretary of the department of audio-visual services of the United Christian Missionary Society.

Weesner, a Disciples representative to the commission since its inception, was one of four vice-chairmen elected during an annual meeting of the agency's board of managers here, Feb. 7-10.

The BFC is the mass media coordinating agency of the 34 cooperating Protestant and Eastern Orthodox communions in the National Council.

Congregation Organized
By Barton Stone in 1832

Historic Church Adds Basement Facilities

CARROLLTON, ILL.—First Christian Church here dedicated its newly constructed basement Feb. 19.

Appointments include a fully equipped kitchen, rest rooms, a new furnace and controls, and inside stairway. Most of the work was done by members and friends under the direction of Joseph W. Ethridge, minister.

This congregation was organized by Barton W. Stone in 1832, when he united "Stoneites" and "Campbellites" to form a church.

Participating in the dedication services were W. Marion Rowlen, district minister in Missouri and a former pastor; Thomas E. Morton, associate general secretary and Morris H. Pullin, general secretary, Illinois Disciples of Christ; Howard E. Short, editor of *The Christian*; Mr. Ivy O'Doyle, chairman of the local church board and Robert Pitsch, Elmer Grafft, and Harry Potter, local ministers.

La Hermosa Dedication

NEW YORK (*Bulletin*)—The new facilities of the La Hermosa Christian Church, Spanish-speaking congregation here, were dedicated Feb. 11.

Over 600 were present as A. Dale Fiers, president of the United Christian Missionary Society, gave the dedication address.

The congregation of more than 400 members has transformed the second floor of a former catering hall into a worshipful sanctuary.

More news, with pictures, regarding this event will be published in a later issue of *THE CHRISTIAN*.

Newsman Is Elected

ARLINGTON, VA.—Winston K. Pendleton, newspaper columnist and leader of the adult Bible study group of Pershing Avenue Christian Church here, has been elected president of the Capital Area Council of Christian Churches.

Pendleton writes a column, "The Washington See-Saw" which appears in more than 100 newspapers in the Southwest section of the nation.



BETHANY BOOKSTORE number three will be opened in Los Angeles March 16. Other bookstores are in St. Louis and Indianapolis.

NBA's Diamond Anniversary Committee



NATIONAL BENEVOLENT ASSOCIATION is observing its diamond anniversary. The NBA's 75th Anniversary Committee met recently at the St. Louis Christian Home for Children in St. Louis. From left are: Mrs. J. O. Moore and NBA President Orval D. Peterson of St. Louis; W. Dean Mason, secretary, Martinsville, Ind.; J. Edward Moseley, chairman, Indianapolis; Paul M. Bolman and Miss Jessie M. Burke, St. Louis; and Dean Harrison, Dallas, Texas. Two members not shown are Mrs. John H. Caldwell, Lakeland, Fla., and J. Eric Carlson of St. Louis.

Chain of Prayer Participation Continues

Since Jan. 1, 1961, Christian Churches throughout the brotherhood have been participating in the Chain of Prayer, a round-the-clock prayer vigil sponsored by the Department of Evangelism, The United Christian Missionary Society.

Congregations in the Chain of Prayer this week include the following:

March 12—

First Church, Donna, Tex., R. L. Alexander, minister.
Bella Vista Church, Brownsville, Tex., Marceline Pollock, minister.
Chelsea Park Church, Kansas City, Kan., George F. Baugh, minister.
Christian Church, Maplewood, Mo., Bernard Burry, minister.

March 13—

Pleasant Hill Church, Bogard, Mo., Ted Chrystie, minister.
Christian Church, Roodhouse, Ill., Ralph Conyers, minister.
First Church, Harlingen, Tex., Wade Hampton, minister.

March 14—

First Church, McAllen, Tex., J. W. Smith, minister.
First Church, Stow, Ohio, Theodore Cord, minister.
First Church, Barnesville, Ohio, Harold Hopkins, minister.
First Church, Billings, Mont., Gene Robinson, minister.
First Christian, Hartford City, Ind., Robert C. Neel, minister.

March 15—

First Church, San Benito, Tex., Clyde Lindsley, minister.

Second Church, San Benito, Tex., Doroteo Alaniz, minister.

First Church, Seneca, Mo., Robert W. Myers, minister.

Southport Church, Indianapolis, Ind., Fred C. McCoun, minister.

March 16—

First Church, Weslaco, Tex., C. W. Long, minister.
First Church, Raymondville, Tex., A. L. Shillings, minister.
Christian Church, Canton, Mo., R. L. Griggs, minister.
First Church, Santa Fe, N. M., R. L. Hargis, minister.
First Church, Quanah, Texas.

March 17—

Central Church, Brownsville, Tex., I. H. Dugan, minister.
First Church, Sheridan, Wyo., Harry E. Chapin, minister.
Village Church, Colorado Springs, Colo., C. William Bryan, minister.
Western Hills Church, San Antonio, Tex., Robert E. Peterson, minister.
Central Church, Springfield, Ohio, S. Edward Johnson, minister.
Bethany Church, Richmond, Va., Thomas G. Kerns, minister.

March 18—

Windmill Point Church of Christ, Ridgeway, Ontario, Canada, B. L. Herring, minister.
First Church, Richardson, Tex., Leslie H. Hames, Jr., minister.

Rabbi CTS Speaker

INDIANAPOLIS—Rabbi Ulrich B. Steuer of the Temple Beth El in Hammond, Indiana, was speaker at a chapel service at Christian Theological Seminary Feb. 23.

Rabbi Steuer is a native of Breslau, Germany, having graduated from the University of Breslau and the Jewish Theological Seminary there.

High Honor to Scout

BY GLENN D. EVERETT

WASHINGTON, D. C.—Norman E. Fretwell, 16, received congratulations here recently from Dr. Paul Siple and Congressman Durward G. Hall upon winning a \$200 college scholarship from *Reader's Digest*.

Fretwell, an Explorer Scout with Eagle award and a member of Post 11, sponsored by the men of First Christian Church, Joplin, Mo., represented the Boy Scouts of the six Midwestern states.

Fretwell has won the God and Country award. He is a junior deacon, president of his church school class, vice-president of the CYF and president of the Tri-Church Youth Fellowship of Joplin.

He was one of 12 scouts representing over 5,000,000 Boy Scouts.


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Plans Made for New N. Carolina Church

CHARLOTTE, N. C.—Pictured in the chancel of the 'mother church' here, First Christian Church, is the majority of the members of the new Christian church which will be located in the northeastern part of this city as soon as facilities for meetings and worship can be obtained.

Ross J. Allen, executive secretary of the North Carolina Christian Missionary Society, presided in a ceremony opening the charter of the new congregation during services at First Church on Jan. 22. Robert L. Jones is minister of First Church.

Fifty-seven members of the church here have signed the charter of the new congregation. The charter will remain open for one year.

Those elected as officers of the steering committee of the new church are: Robert H. Boyd, chairman; Richard U. Bell, vice-chairman; William L. Sawyer, treasurer; and Mrs. George S. Seegers, recording secretary. Liaison will be maintained with the board of First Church until a separate functional program can be implemented.

At present the new group will continue to worship and function as members of First Church, although numerous separate meetings for purposes of organization, planning, worship and fellowship will be held. It is planned that the group will obtain property and ministerial leadership so that normal functions can begin by the end of June, 1961.



The chartering of the new congregation is the fulfillment of a dream of long standing in First Church. Specific plans for launching the organizational program of the new congregation have been underway for over a year. The church has been assisted in implementing the program by Mr. Allen and Arthur Depew of the North Carolina state office, and by Arthur Stanley of the Department of Church Development of The United Christian Missionary Society, Indianapolis. Responsibilities in the continuing development of the new congregation will be shared by the new church, First Church, the North Carolina Christian Missionary Society, and the Department of Church Development of the United Society.

First Church hopes that during the Decade of Decision at least one more church can be organized in Charlotte which presently has a population of over 200,000 and expects a 400,000 population before 1980.

W. F. Turner Writes From His New Home

SEATTLE, WASH.—W. F. Turner, 91, former state secretary for the Christian Churches of Washington and North Idaho, is now living here in the Arden Nursing Home located at 16357 Aurora Ave. He writes that he wishes to thank his friends who read *The Christian* for their many holiday greetings and letters and is sorry that he does not have the strength to answer each one.

Classified advertisements are accepted at the rate of 25¢ per word, subject to editorial approval. Minimum charge \$5.00.

Leadership Changes

Maxwell James Webb to First Christian Church, Greencastle, Ind., from First Church of Christ, Kendallville, Ind.

Garland L. Horton to pastoral unity in Fountain County, Indiana, from First Christian Church, Eaton, Ind.

Delbert H. Gault has been called to First Christian Church, Dallas, Ore.—RAY S. HEWITT.

George Knox to First Christian Church, Milton-Freewater, Ore., from Westside Church, Roseburg, Ore.—RAY S. HEWITT.

Miss Charlotte Withrow to Countryside Christian Church, Mission, Kan., as director of Christian education from similar position with First Church, Abilene, Texas.

Duncan D. McColl to Pleasant Valley Christian Church, Amarillo, Texas, from First Church, Pontiac, Mich.

W. C. White to U. S. Army as chaplain from First Christian Church, Charleston, S. C.—ARTHUR J. RUSSELL.

W. W. Wilson to Central Christian Church, Beaufort, S. C., from Rice Patch Church, Islandton, S. C.—ARTHUR J. RUSSELL.

Ralph S. Lambert to First Christian Church, Shelby, Ohio, from Maple Avenue Church, Crooksville, Ohio.

Newell M. Hall to Mount Auburn Church, Dallas, Texas, from First Church, Vincennes, Ind.

Frank T. Garner, Jr., to East Vine Avenue Church, Knoxville, Tenn., from Elm Street Church, Oxford, Ohio.

Leland Cook, San Diego, Calif., began Jan. 8, as interim minister for First Church, Denton, Texas.

Dr. Ruth Barbee is now minister of the new church at Sandy Springs, Ga., a suburb of Atlanta.

Jack K. Garrett to First Church, Brownfield, Texas, from First Church, Center, Texas.

Frank Buechley to First Church, Rock Dale, Texas, from Central Church, Austin, Texas, where he served as associate minister.

Richard F. Wilcox to Franklin Circle Church, Cleveland, Ohio from the Christian church, Sylvania, Ohio.

Myron W. Chrisman to Central Church, San Antonio, Texas, as minister of program administration from Alamo Heights Church in San Antonio.

New Church Begins Meeting in Dairy Barn

PORTLAND, ORE.—A dairy building here is the birthplace of Oregon's first new church in the Decade of Decision.

The congregation met for the first time in the "Milking Parlor Observation Room" of the Meadow-Land Dairy on Powell Boulevard at 162nd Street here.

This is a long, narrow room, separated by a large plate-glass partition from the parlor where the cows are milked. Ordinarily the room is used by dairy patrons and sightseers, but now, on Sundays, until the new congregation can erect a building on its newly purchased lot, the room is filled with worshippers.

They carry in chairs, an old-fashioned pump organ, and a light pulpit. After the benediction, the borrowed chairs are loaded into a trailer, along with the organ, to be stored until the next service. The pulpit is pushed into a corner, and the dairy's chairs are restored to their regular places, ready for the visitors who will come in to see the one o'clock milking.

At the first meeting Jan. 15, 44 people were present, and eleven responded to the invitation. At the second meeting 60 people were present.

Many are lending aid to the new church. The First Christian Church here lent freely from its large supply of folding chairs, and 139 members joined the Decade of Decision Club,

pledged to give \$10 every time ground is broken for a new church in Oregon.

The Oregon Christian Missionary Society's evangelism commission lends equipment, enlists statewide interest and cooperation, and underwrites the salary of the minister, Ray Helseth. The director of new church development and evangelism is Sherman Moore. The congregation, now designated as the Lynchwood Christian Church, plans to start its building construction in April.—RAY S. HEWITT.

Visitors to States From the Philippines

INDIANAPOLIS.—Mr. and Mrs. Eligio B. A. Hernandez of the Philippines, visited the United States for several months.

He is a retired U.S. Army chaplain who is minister of the Cavite churches of the United Churches of Christ in the Philippines.

Besides an extensive visit with their son, who is a doctor on the staff of Baltimore City Hospital, Baltimore, Md., they have visited various headquarters of churches which carry on ecumenical work in the Philippines.

This included a visit to Missions Building in Indianapolis and the agencies of the Christian Churches who maintain offices there.

Mrs. Hernandez has served two terms as president of the Greater Manila Annual Conference of the Women's Association. She previously has been first president of the



Mr. and Mrs. Hernandez

National Women's Association prior to the organization of the United Churches of Christ.

While in the United States, Mr. Hernandez has also spoken in meetings of associations, conferences and synods and was a fraternal delegate to the General Assembly of the United Presbyterian Church, U.S.A., which met in Cleveland. He was also able to attend one term at Princeton University through the help of the Baltimore Presbytery.

Chaplain for 30 Years Named Church Executive

Loren Jenks, Disciple, To Atlanta Council

FORT JACKSON, S. C.—Arthur Vann Gibson, president of the Greater Atlanta Christian Council of Churches, announced today that Chaplain (Colonel) Loren T. Jenks, a Disciple, will become the Council's Executive Secretary upon retirement from the Army.

Colonel Jenks, 51, senior staff chaplain of the United States Infantry Center and Post Chaplain of Fort Jackson, S. C., the past four years has requested retirement after 30 years' federal service and 20 years of active duty.

Dr. Vann Gibson said, "Colonel Jenks will assume the position of executive secretary as soon as his retirement processing is completed. It is planned today that this will be about April 1."

Colonel Jenks has been a minister for 32 years, a pastor of churches in Iowa, his native state, and Minneapolis, Minn., for 12 years prior to active duty as a chaplain.

Colonel Jenks entered the Army as a First Lieutenant in 1941. Since 1951 he served in the rank of colonel.

Throughout the years, Colonel Jenks has ministered as pastor to the command congregation of his assignment in addition to his staff work.



THE OLD-FASHIONED ORGAN used in the worship service of the new Lynchwood Christian Church, meeting in the dairy room at the right, is loaded into a trailer at the conclusion of the service, to be stored until the next Sunday.

N.B.A.'s 75th

ANNIVERSARY

1887-1962



BENEVOLENCE

EVERY CHRISTIAN'S OPPORTUNITY

"Benevolence—Every Christian's Opportunity" is the theme for the year-long celebration of the National Benevolent Association's 75th anniversary.

Beginning on March 10, 1961, the anniversary year will reach its climax a year from now, on March 10, 1962, with a series of simultaneous regional dinners for each of the NBA 19 homes for children and older people.

A group of concerned St. Louis Christian church leaders, mostly women who deplored the plight of needy orphans in their midst, began, in 1886, to plan for a Christian children's home and an organization to make it possible.

The NBA's charter was granted by the state of Missouri on March 10, 1887, but the first home did not open until 1889. This St. Louis Christian Home has cared for approximately 5,000 children since then.

This month of March marks the sixtieth anniversary of the first NBA home for the aging—the Illinois Christian Home—at its Jacksonville location where it has provided care for a total of about 500 persons.

During the anniversary the NBA seeks to relate its homes and the thousands of churches which support its program and services more completely to the Disciples'

Decade of Decision Program of Advance for the 1960's.

Twenty-one benevolence goals, officially approved by the NBA trustees, will be emphasized throughout the anniversary year.

One of these important goals is the location and adequate preservation of at least one file of the *Christian Philanthropist* and its predecessor, the *Orphan's Cry*. This benevolence magazine began in May, 1894, and continued until November, 1918, when it was merged into *World Call*.

Benevolence will be featured in several ways during the Kansas City Assembly of the International Convention next Sept. 29-Oct. 4.

DISTINGUISHED DISCIPLES

by A. T. DeGroot

Adolph Frederick Rupp



FOR over 30 years the sports world has watched an amazing record being forged with near perfection out of meager raw material by a colorful figure in the Bluegrass country of Kentucky. He is Adolph Rupp, who holds undisputed rank as the "Nation's Winningest Basketball Coach." His record includes, through the 1958-1959 season:

An amazing 608 victories out of 714 starts against many of the nation's top twenty basketball powers of the past quarter-century, for an unmatched winning average of better than 85 per cent.

An unparalleled honor roll of four NCAA Tournament national championships, including the 1958 surprise triumph by the "Fiddlin' Five."

Nineteen Southeastern Conference titles since the league was organized in 1933.

Development of more All-Americans (21) and more material for the professional ranks (18) than any other tutor.

Named "Coach of the Year" for 1959 by United Press International and several other organizations.

Rupp is recognized by sports authorities for doing more than any other modern tutor to make basketball a national spectator sport.

The coach is active in Shrine affairs. He is co-chairman of the funds development campaign of The College of the Bible, in Lexington and a member of Central Christian Church, Lexington.

book of the month

Sponsored by the Christian Literature Commission

Creative Methods for Adult Classes

by John McKinley

Selected and reviewed by Fred Gustafson, an elder in the First Christian Church of Olympia Wash. Mr. Gustafson will be the chairman of the education committee in his church next year.

Here is a book that would revolutionize the teaching habits of our church schools if it were but thoughtfully read by pupils and study leaders alike.

If your adult church school classes are divided into interest groups rather than age groups, or if elective classes are in effect, it is especially important that you take advantage of John McKinley's top-notch experience and writing ability.

The basic thought behind this book is that the best way for anyone to learn is by becoming actively involved in "digging out" the truth. Definite, easy-to-understand steps are established for conducting classes by utilizing the expanding

panel, the sermon forum, group discussions, seminars, buzz groups, etc., discussing the strong and weak points of each, preparation needed, program patterns, desirable conditions, seating diagrams, and responsibilities of both leader and student.

Professor McKinley is a teacher of adult education in one of our leading universities, and is an outstanding exponent of the "Indiana Plan of Adult Religious Education."

If you are seeking a way to improve your class, if you are on the Christian education committee, or, for that matter, if you are interested in education itself, then read this book. I am sure that you will agree that "old dogs" can learn new tricks.

Creative Methods for Adult Classes by John McKinley. The Bethany Press. 96 pages. Price \$1.50. Order from Christian Board of Publication, Box 179, St. Louis 66, Mo.

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THE GOSPEL OF MATTHEW, Vol. 1
THE GOSPEL OF MATTHEW, Vol. 2
THE GOSPEL OF MARK
THE GOSPEL OF LUKE
THE GOSPEL OF JOHN, Vol. 1
THE GOSPEL OF JOHN, Vol. 2
THE LETTER TO THE HEBREWS

THE ACTS OF THE APOSTLES
THE LETTER TO THE ROMANS
THE LETTERS TO THE CORINTHIANS
THE LETTERS TO THE GALATIANS AND EPHESIANS
THE LETTERS TO THE PHILIPPIANS, COLOSSIANS AND THESSALONIANS

**A Triangular Lectern
To Display the Scriptures
In Santa Ana Public Library**

Open and Available at All Times

by John L. Davis

IN THE spacious new library of the city of Santa Ana, Calif., a visitor is immediately attracted to a handsomely carved, triangular lectern which stands beside the charging-out desk. On each of the three faces, under symbols appropriate to the faiths represented, a beautifully illustrated open Bible makes its irresistible appeal.

The power of an idea whose time has come is again demonstrated by this device which is at once practical and clairvoyant. The idea came from Kenneth Pangburn, a retired businessman of nearby Laguna Beach who died recently from a heart attack, and it was given substance by Harold Gimeno, architect, and Clifford Walters and John Kaufman who are skilled in fine woodworking.

In a letter to Mr. Pangburn, the president of the board of trustees of the Santa Ana Public Library wrote:

"You are to be congratulated that you first started the idea and presented the possibility to our library, and we are happy indeed to be the first public library, to our knowledge, in which the word of God lies open and available at all times. I wish that this could be possible in our schools and our government offices as well as other buildings."

The Bibles were inscribed by representative clergymen: Gerald Lacey, signed the King James Version; Msgr. O'Connor, the Douay Version of the Roman Catholic Bible; and Rabbi Fierman, the Jewish Publication Society Version of the Scriptures (The Septuagint of the Old Testament).

Mr. Pangburn, I assumed, was influenced by a recent experience of the Gideons. They were passing out copies of the New Testament to children as they left the school grounds in Anaheim. There was immediate objection on the part of the Unitarians and other groups, and the project will doubtless be tested in the courts.

But in his final letter to me, this devout Christian layman points to the Bible itself as the source of his idea. He wrote:

"Early in 1959 I was selling Lincoln Library of Essential Information, calling on school and public

libraries. I was surprised that many books were on display, but Bibles were hidden on shelves. Further, many libraries would have only one faith or two. Then a second heart attack in August, 1959, hospitalized me, and I did quite a bit of reading. Deuteronomy 6:9 and 11:20 helped hatch the idea wherein the laws of God are ordered to be posted on door posts and gates.

"Throughout my life I have done quite a bit of civic work, and a check at Bedford, Ohio, YMCA will confirm this. I guess I again became inspired because of the critical world situation and for God and country to do another deed before leaving this world. My idea was hatched and on its way before the Gideon matter came to public attention or to my attention."

Rather than hand the Bible out to people, thought Mr. Pangburn, why not make it available to them in its three major versions so that it will draw them to seek its inspiration and instruction? And why not offer it in the three forms familiar to Protestant, Roman Catholic and Jew?

The idea already is spreading to college libraries, with Santa Ana College about to receive the first through the generosity of Walter Knott, founder of the famous

Knott's Berry Farm. Both Mr. Pangburn and Mr. Knott are in agreement with Mrs. LeRoy Quick of the public library trustees, who added in her letter of thanks to Mr. Pangburn:

"It is fitting that in these perilous times in which our belief in God is challenged by an atheistic power, that we should openly display along with our American flag, our greatest source of strength and basic truth upon which our country and its laws were founded and executed."

Books Received

EDUCATION IN THE UNITED STATES OF AMERICA. Edited by Paul S. Bodenman and Others. U. S. Department of Health, Education and Welfare. 134 pages. \$0.50 (Paper). May be obtained from Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

COMMUNION MESSAGES. Edited by Frank S. Mead. Fleming H. Revell Company. 123 pages. \$2.50.

CHRISTIANITY AND PHILOSOPHY. By Arthur F. Holmes. Inter-Varsity Press. 39 pages. \$1.25 (Paper).

THE GOSPEL MIRACLES. By Ronald S. Wallace. William B. Eerdmans Publishing Company. 161 pages. \$3.50.

HEAR OUR PRAYER. By Roy Pearson. McGraw-Hill Book Company. 174 pages. \$3.75.

THE MINISTER AS MARRIAGE COUNSELOR. By Charles William Stewart. Abingdon Press. 223 pages. \$4.

THE DAMNATION OF THERON WARE. By Harold Frederic. Doubleday and Company, Inc. 320 pages. \$0.95 (Paper).

THE SECRET SAYINGS OF JESUS. By Robert M. Grant. Doubleday and Company, Inc. 198 pages. \$0.95 (Paper).

FINDING GOD'S HEALING POWER. By Gertrude D. McKelvey. J. B. Lippincott Company. 173 pages. \$3.50.

THIS FAITH WE LIVE BY. By James H. Jauncey. Zondervan Publishing House. 157 pages. \$2.50.

JACQUELINE KENNEDY. By Deane and David Heller. Monarch Books. 139 pages. \$0.35 (Paper).

PLAY ACTIVITIES FOR THE RETARDED CHILD. By Bernice Wells Carlson and David R. Gingliand. Abingdon Press. 224 pages. \$4.

EVERY TRIBE AND TONGUE. Edited by Elsie C. Pickhard and Louisa R. Shotwell. Friendship Press. 127 pages. \$1. (Paper).

THE CITY CHURCH: DEATH OR RENEWAL. By Walter Kloetzli. Muhlenberg Press. 224 pages. \$3.75.



THE SCRIPTURES, open and available at all times in Protestant, Roman Catholic and Jewish versions through this triangular reading stand in the Santa Ana, Calif., public library. Library staff member Donna Tuff is shown examining one of the three Bibles on the unique lectern.

John L. Davis is president of Chapman College, Orange, Calif.

—AN ACCOUNT OF STEWARDSHIP

(Continued from page 7.)

In the navy regulations it clearly states that a chaplain is to conduct services according to the manner of his church. In chaplains' school we were encouraged to be faithful to our high calling. With such encouragements any neglect of the word has been my fault and not that of the service.

Witnessing

My stewardship must also account for the witness I make to Christ. We follow the commands of our Lord not only in the preaching of the word, but also as a personal witness. At this point one is tempted to display an impressive set of statistics of hospital, brig and home calls; of counseling interviews, baptismal records and marriages performed; but then the devil is better than most of us in this department! Out of my own personal ministry a few illustrations come to mind that may help in the appraisal of my stewardship.

On the ship which I am presently assigned we begin each day's work with a prayer over the loud speaker system which reaches every man's ears. How a minister in the parish would like to pray with his con-

gregation each day before they set off to work!

With the Summit meeting about to begin I prayed, "Thou hast taught us, O God, through Thy Son that 'Blessed are the peacemakers for they shall be called the children of God.' . . . We ask that Thou wilt bless them with wisdom, with understanding and a willingness to rise above selfishness and suspicion." When the Summit failed so tragically I prayed, "Thou whose will is for us to live in peace with our fellow man, and Thou who must be sick of heart over the inabilities of nations to work out their problems, lead us to a new determination to follow Thy will. . . . We are too painfully aware that our ways are not Thy ways and that none can stand before Thee without hands soiled with sin." On an earlier occasion I asked God to, "Give us not the desire to get even." Again the prayer for another day was for us, "to mature in life and faith and to deliver us from expecting a thousand-dollar answer from a ten-cent prayer."

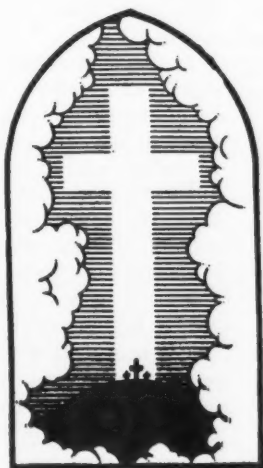
Always I try to remember to remain identified as a minister of

Christ from the Christian churches. In this capacity I serve with local churches whenever possible by my giving, by my time and by my talent. I am presently giving time to help my minister in the church which is serving a growing military community.

I have served ad interim to a church while they searched for a new minister.

My military duties have permitted me to attend three out of our last four International Conventions. My stewardship in the past has remembered the church that first led me to Christ and the Christian ministry. I do not forget my seminary nor the Christian college that trained me. Most certainly all are kept in my stewardship of prayer.

The writer to the editor asked the question, "Do the chaplains bring this important message to the world's warriors?" I humbly submit the above record of my stewardship for evaluation. He also asked, "What would happen if they did?" Perhaps some idea of what *has happened* can be envisioned from this account and the accounting of all chaplains. But more important is the question that should be asked, "What would happen if we did *not*!"



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INJUSTICE

BESIDES the negatives of self-denial, there is another soul-searching theme we should face in Lent. It is injustice. Hardly anyone who has reached 40 is unfamiliar with it.

In other words, if he has not suffered some personal injustice, he has at least observed injustice. The long struggle and story of man is replete with injustice and the most unforgettable example of this shabby story is seen on Calvary, where Jesus died a felon's death between two thieves. The best was crucified with the worst.

The Roman official who sentenced him announced this verdict: "I find no crime in this man." The army captain, who directed the crucifixion, exclaimed: "Truly this was a son of God!" Yet Christ was shoved through two mock trials and sentenced to a death reserved for only the vilest criminals.

And not one strong hand was lifted to stay the ringing hammer and the piercing nails, nor to sheath the sharp, bloodletting sword.

How deep this injustice rankled in Jesus' turbulent soul, no one can put into words.

This is certainly one meaning of the Cross: Injustice stands as one of the oldest crimes of society; and it is often true that only at death or afterwards, as with Jesus, does justice come with her bright banners.

Socrates had to die because he taught Grecian youth the truth about life. It was only after the poison hemlock hushed his voice that justice was done to his name and to the bold truth he taught.

One lone senator from Kansas cast the negative vote in the Sen-

ate that prevented Andrew Johnson's dismissal as President of the United States, following Lincoln's assassination. For this service to the executive branch of our government and to the people of the United States he and his family were hated, maligned, and ostracized. They were made a symbol of infamy to the society of his political party and were forced to live in isolation from their fellows and die in disgrace. Today the people of this Republic are trying to find the senator's grave.

John Wesley's wife was so jealous that she manufactured and forged letters from "other women" and plagued him with these lies wherever he went. Finally she left him. Later she wrote, requesting that he come and get her and take her back as his wife. Latin scholar that he was, he replied in Latin, saying: "I did not send thee away and I will not come and fetch thee back."

That cleavage in his home life fastened him on the gibbet of injustice, beheld by the gossiping galleries, until he died. Today Mr. Wesley is known as the founder of the Methodist Church and the man who saved England from spiritual disintegration in the eighteenth century.

Dr. Mudd, who set Booth's broken leg, the night Booth killed Lincoln in Ford's theater, suffered an awful infamy. He was only keeping faith with the vow from Hippocrates that all doctors must take; and, besides this, Dr. Mudd didn't even know the identity of John Wilkes Booth. He was simply ministering to a human being who groaned for help. Yet Dr. Mudd

and his family were branded as outcasts and disgraced. And until this very hour, "Your name is Mudd," remains the epithet of the impossible, or carries the stigma of crime.

Henry Ward Beecher, one of the titans of the pulpit of all time, was tried in a New York court for allegedly violating his young and beautiful ward. Although he was acquitted, he had to bear the cross of that injustice, with its whispering implications of slander, until death quieted the voices of the slandered and the slanderers alike. Today the annual lectures on preaching at Yale are named for his good father and Henry Ward Beecher, the son, was the first to give them.

In the light of these facts (and they can be multiplied into the thousands) the existence of injustice has two deep meanings for us. In the first place, we should be slow to condemn others for real or imagined wrongs. We should ask what Rotary asks: *Is it the truth? Is it fair to all concerned? Will it build good will and better friendships? Will it be beneficial to all concerned?*

In the second place, we should nail down the fact, if we are to save ourselves from the impotence of self-pity, that the scales of justice seldom balance evenly in the brief span of one's earthly life. We simply don't live long enough. (That's one reason why I believe in immortality.) If you have been on the receiving end of injustice, remember that.

And above all, when you think you can bear it no longer, take a long look at the Cross. There suffered once our Friend and Elder Brother who understood, as no one else, what injustice at its brutal worst can do. There he had the faith and patience to endure it. And the undiscourageable good will. Now we know him as "the One altogether lovely and the fairest among tens of thousands." Best of all, we know him as our sinless Saviour and Lord.

NEW BOOKS FOR MINISTERS FROM

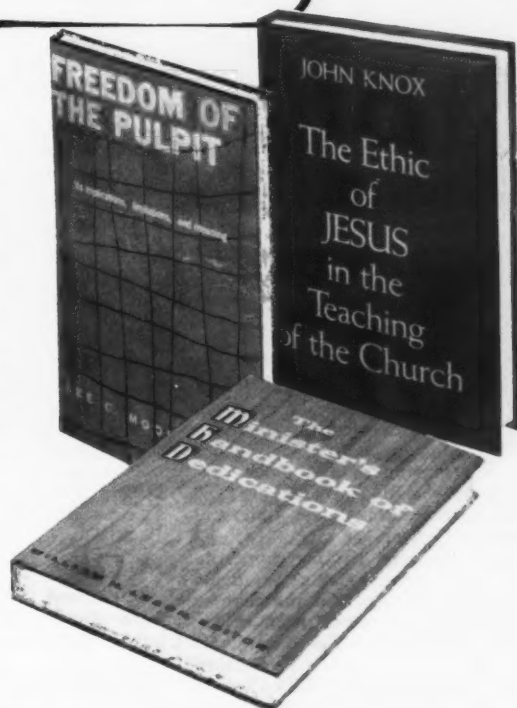
Abingdon Press

The Ethic of Jesus In the Teaching Of the Church

JOHN KNOX

Recognizing the burden of the Christian teacher, whose responsibility it is to explain and apply the Christian ethic, Dr. Knox suggests principles for applying the New Testament ethic in such a way as to enable man to fulfill the righteous demands of God to the best of his abilities. He refuses to let modern man blunt Jesus' absolute demands, stating that "one is not less under obligation to do what one can because one cannot do all one ought."

In an effort to help modern man understand the ethical meaning of God's love for him in Christ and the human possibilities of response, Dr. Knox offers guidance for all who seek the best possible way in situations where the perfect way cannot be followed. Index of scripture and of names and subjects. \$2



The Minister's Handbook Of Dedications

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A collection of 55 dedicatory services for special occasions connected with the church. The services are divided into three sections. Part One is concerned with the dedication of buildings and sites, such as ground-breaking and cornerstone laying ceremonies. Part Two is devoted to dedications of furnishings and equipment, such as altars, pulpit furniture, baptismal fonts, windows, choir vestments, hymnals, and memorials. Part Three has other dedications, such as camps, hospitals, and parsonages.

An outstanding feature of this book is the number of resources offered for each type of dedication: Scripture, poetry, litanies, and prayers. It will be of interest to ministers, seminary students, and church administrators. \$2

Freedom of the Pulpit

LEE C. MOOREHEAD

Freedom of the pulpit is a right the minister must both preserve and deserve if he is to be an effective and forceful speaker for God. Freedom of the pulpit, the dangers which threaten it, its limitations, and the reciprocal responsibility of the congregation and minister toward it, are the subjects of this work. The author discusses four essential elements which stand behind the minister's freedom in the pulpit—intellectual toil, courage, love for his people, willingness to serve.

A timely and much needed discussion, this book gives a clear, concise picture of freedom of the pulpit—what the minister faces when he speaks his convictions, what he must do to merit this freedom, and what this freedom means in actual practice to both minister and layman. \$2

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"You Are What You Read"



The Church and Rapid Change

Ferment on the Fringe. By Shirley E. Greene. Christian Education Press. 174 pages. \$2. (Paper).

This is a study in churchmanship as an applied science. Given certain conditions (the rural community in transition toward urban) a certain type of church (small, predominantly farmer) can achieve certain results (growth and stability) through certain methods (described in this book).

Shirley Greene is well qualified for this sort of study. He first defines the situation in the rural areas edging America's cities; there is "ferment on the fringe." New people are moving in and older residents are changing occupations. The commuter is taking over the rural community near the city.

What happens to the church in the rural-urban fringe? Some church leaders say that the chances of success are greater when a new church is started than if attempts are made to bring the established church through the transition necessary for survival. Mr. Greene has made careful field studies of ten churches on the fringe and finds that the transition can be made successfully if certain conditions are present.

These conditions are necessary but not causal factors. Some of them are: a minister with imagination, organizational ability, who will visit persistently and indefatigably ("the finger on the doorbell is a modern symbol of the outstretched hand of the Body of Christ"), and who is a better-than-average preacher; adequate physical facilities which inevitably means enlargement; organizational revision to provide among other items for rotation in office; program expansion; and openness to persons of different denominational backgrounds. Mr. Greene does not neglect the less tangible conditions for success and gives a chapter to "attitudes."

The case-studies are all from Evangelical and Reformed churches (now United Church of Christ) with strong German ties, often coming to English language services within

the last 40 years. These churches have been for 20 years in the midst of rapidly changing communities and the stories of their effective accommodation make interesting reading. Several have become remarkably large and significant churches.

This would be even a better book had the author recognized more clearly that the victories of these churches arise essentially from a successful albeit difficult adjustment to the affluent society. They have survived the rough trip from one comfortable little island to another. An even more difficult task awaits these churches; to break through the isolated mentality of these materially favored people that they may relate themselves to this de-ranked and estranged world as responsible Christians.—EDWIN L. BECKER.

Certainty

Christ and the Hope of Glory. By John Knox. Abingdon Press. 63 pages. \$1.

The abiding hope of a life hereafter, despite the materialistic limits of the non-believer, is forcefully presented in the notes of John Knox which he made in preparation for the Ingersoll Lecture on the Immortality of Man, as delivered at Harvard University early in 1960. These notes, now presented in a thin volume of barely 60 pages, make reassuring reading for those who feel the certainty of an existence beyond physical death, but cannot find adequate methods of expressing that certainty.

The author, widely known among ministers and theological students for his many contributions to religious thought as an author, a teacher, and a participant in the monumental studies which made possible *The Interpreter's Bible*, brings to the present work that combination of faith and expectancy that combine into hope. For one who has this hope but poorly expressed, the book is most helpful; for one who has neither faith nor expression, it is a majestic revelation of the place of God and Christ in a world of uncertainty and doubt.—ALVIN M. FOUNTAIN.

Refreshing

The Seven Last Words. By Clarence W. Cranford. Baker Book House. 78 pages. \$1.50.

The Cross Still Stands. By Alfred Doerffler. Baker Book House. 135 pages. \$2.50.

These two books, dealing with the cross in the life of Jesus, especially on the day of crucifixion, cover much more than "the seven last words." Events before and after are related to the utterances of Jesus from the cross.

As more and more Protestant ministers are preaching Lenten sermons during the pre-Easter season and a multitude of books are published dealing with the crucifixion story, it is a wonder that the utterances of our Lord have not become routine and stale. However, in these messages by Dr. Cranford, an American Baptist, and Dr. Doerffler, for 50 years minister of Pilgrim Lutheran Church in St. Louis, one will find refreshing sermons with much homiletic and devotional value.—R. E. B.

Helpful Material

Inspiring Devotional Programs for Women's Groups. By Leila T. Ammerman. W. A. Wilde Company. 62 pages. \$1.95.

This small book contains helpful material for the busy church woman as well as Parent-Teacher Associations and club chairmen who are responsible for inspirational and social programs.

A thought-provoking article for adults opens the book, followed by an adaptable installation service that is impressive and could easily be given by large or small groups.

Twelve monthly programs and additional special days are outlined with Scripture reference, meditative thought and suggested games for the social hour. Menu helps as well as decorations suitable for different months of the year will ease the mind of many a hostess.—BEULAH G. SQUIRES.

-Present-Day Imperatives

(Continued from page 5.)

care in our evangelism of children. Multitudes are coming into the church today in childhood. This is well and is fast becoming the normal type of evangelism throughout our churches, but we have some valid concerns.

It is not enough to be taught about Christ; the child must be led with the greatest skill of which we are capable into the experience of commitment, grounding his faith in a personal relationship to Jesus Christ his Lord.

The home visitation method of evangelism has worked wonders in reaching multitudes for Christ and deepening the faith of the laymen. Yet, I have been disturbed and sobered by the superficial motivation which laymen often use to win their neighbors to Christ and the Church. "You'd like the folks up at our church." "We have a wonderful minister, you'd like the guy." This is to be expected, for to call for personal commitment to Christ is a sensitive matter, weighted with emotion beyond ordinary expression, and the average layman simply will not tackle it! And, tragically enough, it is omitted.

The story is told of Archbishop Temple, who conducted a preaching mission years ago among the students at Oxford. He met the bitterest opposition, for the student body then was most skeptical of all religious belief and commitment. With his usual brilliant approach, he confronted the students with a definite call to decision for Christ. He quoted the lines:

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but lost,
And pour contempt on all my pride.

Then Archbishop Temple challenged this great body of Oxford students by asking all those who were ready to commit their lives to Jesus Christ to sing out the next stanza with all their power of voice and soul. But, said he, if you only wish you could believe it, only hope that it were true, will you only whisper it?

He said that none could ever forget the judgment that fell upon them all to hear the vast masses of the Oxford students expressing their hopes, their longings regarding Christ only in a whisper!

The quality of our evangelism will be measured by our ability under the guidance of the Holy Spirit and the living Christ to bring to voice in loud acclaim of conviction the whispering hopes of men until they respond to this love so amazing that it demands the soul, life, all!



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"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Returns

Editor, *The Christian*:

I am sure that you have read of the Tibetan refugees who came over the border to escape the Communists. Over thirty of them, suffering with tuberculosis, had been sent by the Indian National Christian Council for treatment in our sanatorium. As Esther and I were walking through the wards on a casual visit, we were struck by something familiar. Miss Bender, our missionary nurse at the san, explained. Three of the younger Tibetans were wearing clothes which our children had outgrown and we had left for disposal. You have given clothing for relief around the world. But I doubt that you have had the thrill of seeing those clothes used and picturing in your mind your own children as they had worn those very clothes.—KENNETH and ESTHER BONHAM, *Pendra Road, India.*

Prospects Fading

Editor, *The Christian*:

As a 40-year reader of the brotherhood papers I am interested in the subject of Christian unity. The prospect, even of fellowship, is rapidly fading.

The creation of the Disciples sect where the different elements of the former Christian churches have now divided into three major sects and numerous side-issues during the last fifty years and more reminds me of the poet's four lines:

In the land of your future birth,
It will be little short of hell,
If you have to occupy a cell,
With one you couldn't stand on earth.

What fellowship have our church papers with one another and what fellowship do the different editors have with one another, not to speak about the fellowship they have with the Church of Christ (anti-organ)? What arguments can you and the other editors present to the Methodists, Presbyterians, etc., for Christian fellowship, let alone unity, in the light of the fellowship with your own household? Do you not think that labeling your paper as the "brotherhood paper" is exclusive and hardly commensurate with the "wider fellowship"? . . .

Another comment relates to missionary work. The effective missionaries of the future will be those who go to a foreign land, apply for citizenship and as citizens will identify themselves for life with the new land in which they have chosen to work. Would not Christ's work be furthered better by such a policy of freedom? Perhaps the wealthy and progressive churches of America and Europe would send out a missionary family, buy a small lot of land, build a church and parsonage and subsidize the family temporarily until the people could gradually assume self-support and become an independent congregation. . . .

I believe that divine truth will ultimately prevail; otherwise how can one be a Christian in this present-day welter of Christian expression?—MARION H. DUNCAN, *Alexandria, Va.*

EDITOR'S COMMENT: *It isn't quite as bad as Mr. Duncan imagines. We were answering a friendly letter from our fellow-editor when Mr. Duncan's letter arrived. We do need to persevere on all fronts, as he suggests. Our paper must serve the Brotherhood, according to the charter under which the publishing house operates from the State of Missouri. We are not the only ones who serve and sell to the churches, of course. Mr. Duncan's last suggestion hearkens back to a similar one made by Alexander Campbell, early in his days of leadership.*

Well-Chosen Words

Editor, *The Christian*:

I would like to say a few words of appreciation for the sometimes forgotten, interim minister. In the past fourteen years we have experienced two interim ministries here in Jefferson City. The first brought to us A. I. Martin of Joliet, Ill. We remember, with affection and thankfulness, his ministry and him.

Presently, we are nearing the close of another such ministry. The departure of a minister puts a church to a test of its real strength and faith. How very fortunate we were to secure the services of Seth Slaughter for this difficult period. His devotion, wisdom and boundless energy have been an inspiration to all of us, young and old. He has

done things for us which a regular minister could not do. The past eight months have been a period of real evaluation of our strengths and weaknesses.

We have come to love him and Mrs. Slaughter and are a little sad to see them leave us. It is our sincere hope that the church in South Bend, Ind., which is giving us our new minister, will be as blessed as we have been in their interim.—MRS. LAURENCE M. ABER, *Jefferson City, Mo.*

EDITOR'S COMMENT: *Surprisingly, this is the first letter I have had on this subject. I believe many could echo these sentiments, however.*

Serving the Military

Editor, *The Christian*:

We, who minister to churches in military areas, often fail to contact many of our Disciples members simply because we are unaware that they are in our area. Recently I was informed, by the membership committee of a church in Nebraska, that a couple from there was now stationed at Camp Lejeune, N. C. This young couple is attending our church regularly. Such action, on the part of the "home church," helps us to fulfill our ministry more adequately.

We get our mail at P. O. Box 245, Jacksonville, North Carolina. We welcome all mail concerning Disciple members at Camp Lejeune.—W. DONALD WEAVER, *Jacksonville, N. C.*

Pouring?

Editor, *The Christian*:

It seems to me the producer of the eight million dollar production, "King of Kings" is about to make a terrible mistake.

In a recent advertisement, John the Baptist is standing ready to baptize and, of all things, he has a cup in his hand. I can draw no other conclusion than that he is soon to pour water on Jesus.

In New Testament times there was no baptism except immersion. It seems to me this fact should be pointed out to the producer. We know millions will see this picture and our immersionist bodies will have a lot of explaining to do.—GEORGE PIPPIN, *Fayetteville, N. C.*

Relax

VALUED

Before Thanksgiving a little boy was asked by his teacher to write down what he was thankful for, and tell why.

He wrote: "I am thankful that I have to wear glasses. They keep the big boys from fighting me and the little girls from kissing me."

SUNSHINE MAGAZINE

+ + +

EFFICIENCY QUOTIENT

On any sultry day at all,
In any work I try,
My relative stupidity
Runs very, very high.

PAUL ARMSTRONG

+ + +

SALTY QUIP

It has been reported that one of Kenneth Potee's last bon mots before leaving for India recently, was the following:

"When a man marries he leaves the land of the free and enters the home of the brave."

+ + +

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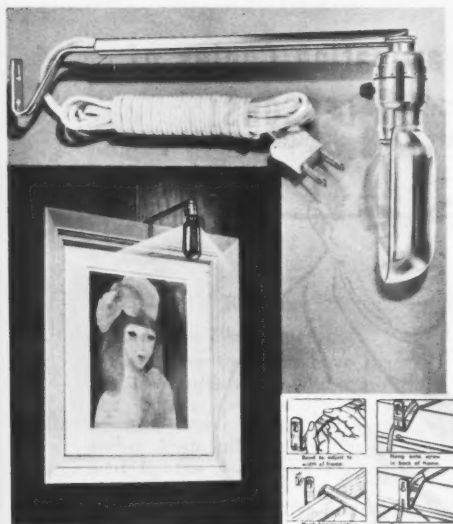
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NEW REVERSIBLE PARAMENTS

(Featured in The Christian, Jan. 29, 1961, p. 32) These paraments may be reversed to change colors for different seasons of the Christian year. These are not cut-rate imitations, but 100% Rayon Faille, gold embroidered and hand detailed.

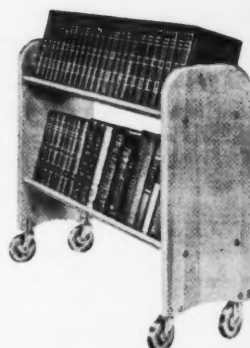
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